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REPORT

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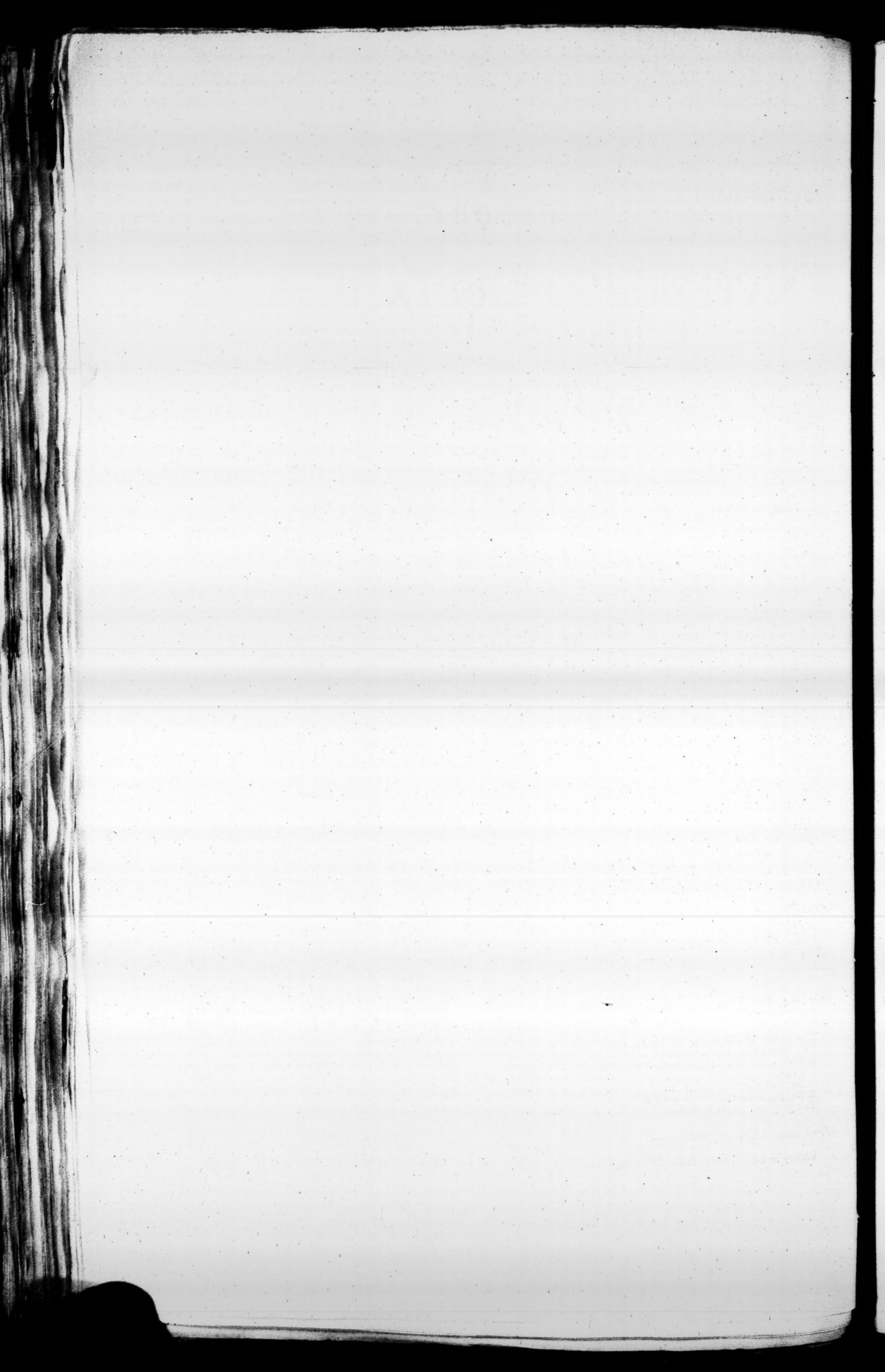
NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th April 1902.

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I.—FOREIGN POLITICS.

Referring to the peace negotiations going on in South Africa, the *Rangalaya* [Calcutta] of the 19th April asks, is this 'Treaty or trick.' treaty or trick? The English are trying to stop the war before King Edward's coronation. May their endeavour be successful! But the Boers are not an easy people to deal with. Lord Kitchener is reporting only Boer defeat. What is the matter?

RANGALAYA,
April 19th, 1902.

II.—HOME ADMINISTRATION.

(a).—Police.

2. The *Charu Mihir* [Mymensingh] of the 15th April writes:—

The police protected under the magisterial segis in Jessore and Burdwan. Babu Harischandra Guha was Court Sub-Inspector of Mymensingh when Mr. Phillips was the Magistrate of that district. Many believe him to be the cause of the errors and indiscretions into which Mr. Phillips was led in his quarrel with Raja Suryyakanta. After he had earned much disgrace in Mymensingh he was transferred for a time to Jamalpur. Here, too, he earned a bad name. About this time he was made an Inspector of Police. We wrote much against him, and we have heard from Haris Babu himself that his promotion was due to the writings against him in the press.

Besides Babu Harischandra, Mr. Phillips had another faithful henchman in the person of his joint, Mr. Hallifax. This is the same Mr. Hallifax who was so felicitously described by Mr. Phillips as "his conduit-pipe." After a long separation these two persons have again met in Jessore, where the one is Police Inspector and the other is District Magistrate. The friendship between this worthy pair has lost none of its warmth during the long years that have interverned. In Jessore Babu Harischandra is the righthand-man of Mr. Hallifax.

The victim chosen this time by Haris Babu is a brother officer. Babu Sasibhushan Sarkar, Police Sub-Inspector of Jhenida, somehow incurred his displeasure. After Sasi Babu's transfer from Jhenida, Haris Babu found himself in a position to work mischief. All of a sudden he accused Sasi Babu of having let off a criminal on receipt of a bribe. The District Superintendent, who is a mere puppet in Haris Babu's hands, believed this story. But Mr. Cammiade, the Joint-Magistrate, not thinking the evidence sufficient, started an investigation—a course which, strangely enough, was strongly objected to by the Police Superintendent as well as Haris Babu.

Mr. Cammiade's investigation was concluded in August last, but Mr. Hallifax refused to communicate the result of the investigation to anybody. The report of the investigation was not laid even before the District Judge at the trial of Sasi Babu.

Be that as it may, Mr. Hallifax ordered the prosecution of Sasi Babu. But instead of Mr. Cammiade or his successor, Mr. Dev, being entrusted with the trial, Babu Rakhalmoan Banerji, Deputy Magistrate of Magura, was entrusted with it. Many suppose that this was due to neither Mr. Cammiade nor Mr. Dev being an officer who could be counted upon to obey orders implicitly.

On the 4th September last Sasibhushan prayed for a transfer of his case from the Court of the Deputy Magistrate. The very next day he was suspended, and on the 10th September an order was passed by Mr. Hallifax refusing his application. At the same time he was refused permission by the Police Superintendent to leave Jessore. Was it that he might not have an opportunity of making proper preparations for his defence?

At the trial Haris Babu deposed against Sasibhushan, and indirectly stigmatised Mr. Cammiade as one who was a friend to evil-doers—a reflection which was treated by Mr. Cammiade with the scorn it deserved.

The Deputy Magistrate convicted Sasibhushan and sentenced him to pay a fine of Rs. 300. But Sasibhushan has been acquitted by the District Judge on appeal. The District Judge has declared in his judgment that this false charge against Sasi Babu was a result of the conspiracy of Babu Harischandra.

CHARU MIHIR,
April 15th, 1902.

We do not know how Government will deal with Haris Babu after the remarks that have been made against him by the Sessions Judge. It is the presence of shameless officers like Haris Babu in the Police Department that is the cause of its being in such bad odour. The Inspector-General of Police passed an order for Haris Babu's suspension. But that order has not been obeyed by the Police Superintendent. Government should no longer sit silent. It is hoped that the matter will not be allowed to drop here.

The police is in this country an important branch of the public service, and any complaint against it is unpalatable to Government. It does not hesitate to pass special laws with a view to protect the police. Some District Magistrates are not satisfied even with this. Mr. Foley, Magistrate of Burdwan, has issued an order forbidding the Magistrate under him to try any case against a police officer or a chaukidar without the permission of the Police Superintendent. Mr. Hallifax, in Jessore, is following the example of Mr. Foley. Mr. Barniville, Subdivisional Officer of Jhenida, had set about trying a case against Babu Harischandra. But Mr. Hallifax forbade him to go on with the trial. It is hoped that Government will soon cancel these illegal orders of Messrs. Foley and Hallifax.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
April 16th, 1902.

3. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April writes as follows:—

The Lieutenant-Governor on The Lieutenant-Governor says that there is the reform of the police. no love lost between the police and the people,

that the police oppress the people, neglect their duties by taking illegal gratification, and show no great desire to apprehend thieves, dacoits, *budmashes*, &c. His Honour also says that it is the smallness of their pay which leads police servants to take illegal gratification, that the absence of a prospect makes them indifferent to their duties, and that all this evil having its root in money can be cured only by money. In fine, His Honour is of opinion that it is not police servants themselves, but their small pay and consequent poverty and absence of a prospect which are answerable for the oppressions which they commit, the malpractices which they have recourse to in order to earn money, and the indifference which they display in the performance of their duties. We are glad to find His Honour with his wonted candour finding fault with the short-sighted policy and niggardliness of the Government, and saying, in a manner, that the police is blameless. But does not His Honour's statement constitute a reflection upon the Government itself? We do not, however, think that the discovery which His Honour has made in connection with the police is a sufficient solution of the question of police reform. In our opinion it is His Honour who is to blame first of all for the faults of the police. Although the faults of Lieutenant-Governors in this connection cannot be directly proved, yet there can be no doubt that it is the want of their strict control over the police which has corrupted it. Smallness of pay is no doubt one of the causes of police oppression; but it is neither the one cause of it nor the main cause. The complaint of smallness of pay exists in all other departments of the Government, but the exercise of proper control over them prevents them from being oppressive like the police. Are Osman Ali daroga and Kailas *kerani* worse off than a postal officer receiving a salary of Rs. 30 per month? People think that it is not their want, but the indulgence which they received at the hands of the District Magistrate and the District Superintendent of Police which led these men of the Noakhali police to do the evil deeds which they committed.

God has fixed no limit to man's cupidity. Self-control alone can keep a man from earning money by foul means. As long as Magistrates will overlook the faults of the police and shelter it as the mother-bird shelters its unfledged young under its wings, so long shall the police go on oppressing the people. So long as His Honour will sleep over tales of police oppression, and will not rouse Magistrates and District Superintendents of Police to a full sense of their duty, so long as His Honour will not take the trouble of seeing their work himself instead of placing implicit faith in them, so long shall the police go on oppressing the people. We shall be happy to see the salaries of police servants increased. But no reform will produce the desired

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effect so long as Magistrates do not resolve to exercise strict control over the police.

4. The *Jyoti* [Chittagong] of the 17th April learns that some of the bad characters of Jaistapura [vide W. R. for 19th April 1902, paragraph 3] have been arrested, and it has transpired that the chaukidars and daffadars of

JYOTI,
April 17th, 1902.

Lawlessness in Boalkhali in the Chittagong district. the village are associated with them. The Sub-Inspector of Boalkhali, it is said, does not show much energy in checking lawlessness within his jurisdiction. Will the District Superintendent of Police keep an eye on him? Reports of lawlessness come from almost every village now-a-days? But acts of lawlessness could not have increased if the police had been more vigilant and energetic. Steps should be at once taken to protect the villagers from the violence of bad characters.

5. A correspondent, writing to the same paper, says that dacoities are taking place in the villages within the jurisdiction of Akyab.

JYOTI.

Dacoity in Akyab. The other day the dacoits took away by force about Rs. 3,500 from the cutcherry house of the well-known merchant, the late Akhay Charan Chaudhuri, in village Kaikta. A police investigation is going on, but no clue has been found. There was also a dacoity in the house of a Muhammadan. The neighbours collected, and in the scuffle that ensued the Muhammadan was struck with a knife and another man was shot. The dacoits decamped with their booty.

6. A correspondent, writing to the same paper, says that the idlers of village Dhalghat have formed themselves into a band of bad characters. They spend their time in playing cards and at chess at their meeting-

JYOTI.

place. At night they throw brickbats into people's houses, force open doors, and if anybody remonstrates, they would threaten him by saying that they would set fire to his house. It is suspected that the chaukidar and daffadar of the village are associated with them, and secretly encourage them in their acts of lawlessness. Will the Sub-Inspector of Patiya see to this?

7. The *Bangavasi* [Calcutta] of the 19th April says that about a month ago the Sessions Judge of Jessore recommended the transfer of Babu Haris Chandra Guha, Court Sub-Inspector, from the district.

BANGAVASI,
April 19th, 2.

The Court Sub-Inspector of Jhenida. He wrote, "I think it high time that he should be transferred from the district." But Haris Babu has not yet been transferred from Jhenida in the Jessore district. The attention of the Lieutenant-Governor of Bengal, who is desirous of reforming the police, is drawn to the matter.

8. The *Navayug* [Calcutta] of the 19th April directs the attention of the Commissioner of Police, Calcutta, to the unlicensed sale of cocaine in a betel-shop at

NAVAYUG,
April 19th, 1902.

Unlicensed sale of cocaine in Calcutta. No. 97, Upper Chitpore Road, and in another betel-shop a few yards to the south. A man, named Govinda, is making almost a fortune by the unlicensed sale of cocaine in Beadon Street by the side of the Aurora Theatre. He has already been fined five or six times; but he does not care at all, the amount of fines being too small in comparison with his large income from the sale of cocaine. Cannot the Lieutenant-Governor order a strict enforcement of the regulation regarding the sale of cocaine?

9. A correspondent, writing to the *Dacca Prakash* [Dacca] of the 20th April, says that on the 23rd Chaitra two bullocks were stolen in village Ghunipara within the

DACCA PRAKASH
April 20th, 1902.

Stealing and killing of bullocks in the Dacca district. Nagarpur outpost, and on the following day their dead bodies were found on the *chur*, the heads having been severed from the bodies, and the skins taken off. Similar reports have come also from the villages Chakgadadhar and Mashura. Bullocks are held sacred by the Hindus; and if the Police do not earnestly set about putting a stop to these sacrilegious cruelties by the butchers, serious consequences may be apprehended.

10. The *Medini Bandhab* [Midnapore] of the 21st April says that the local police having failed to trace the large number of dacoities that have within a short time taken place within the Narayangar thana, have arrested,

MEDINI BANDHAV,
April 21st, 1902.

Detention in *Hajat* of a number of people in Midnapore on mere suspicion.

on mere suspicion, a number of people living in or about Narayangar and detained them in *hajat* for about a month. It is right that the trial of these men should be soon concluded. Why is their trial being delayed?

11. The same paper has the following :—

MEDINI BANDHAV.
April 21st, 1902.

The daroga of Nandigram in the Midnapore district burnt alive.

Our correspondent writes :—" About four months ago, a stranger came to Nandigram in the Tamluk subdivision and, in conjunction with several so-called respectable people of the place, set up a swindling trade on the condition that all who should deposit any money with them would receive it back after seven days with the addition of a half of the sum so deposited. The illiterate people of the locality began to deposit money accordingly and receive it back with the stipulated addition. Gradually the gambling became such a rage that people began to sell domestic utensils and even plough-cattle in order to deposit money. The local police, though living very near to the scene of operations, sat still as if spell-bound. The swindlers, however, one day suddenly declared that, for some particular reason, no payment would be made that day, but everybody would receive back his deposit, doubled, on Monday, the 14th April. This naturally gave rise to misgivings in many minds. The depositors passed the week in the sorest suspense. On the 14th people began to flock to the spot in successive batches from an early hour. It is said that a payment of so much as Rs. 52,000 was to have been made that day. Demand having been repeatedly made for payment by the assembled depositors, it was declared by the swindlers that payment would be made in the afternoon. Everybody anxiously waited for the afternoon. At last afternoon came and the assembled multitude began to press the swindlers for payment. At this juncture the daroga of Nandigram made his appearance on the scene with six or seven constables and 20 to 25 chaukidars, with a view to maintain peace. He called upon the crowd to disperse, but they refused to leave the place without their money, which was more precious to them than their very heart's blood, and taking the Daroga's action amiss asked him to help them in recovering their money. The daroga then tried to disperse the assembly by force. Taking the daroga as the chief hindrance to the recovery of their money and despairing of ever getting it back, the frantic multitude set upon him furiously. Unable to cope with their numerous assailants the handful of policemen soon turned their backs, while the daroga fled for his life to a house at some distance. But the furious multitude shut the only door of the house from outside, and setting fire to the house burnt the daroga alive. The frantic multitude next set upon the local accomplices, some of whom are lying in a precarious state. On receipt of this news the Subdivisional Officer of Tamluk is said to have come to the scene with a number of men. Details will follow."

This is what our correspondent writes. But rumours slightly varying from our correspondent's account are afloat as regards the manner in which the daroga conducted himself and met with his death. According to one such rumour the daroga having tried to put a stop to the gambling was killed by a number of people, who then burnt his dead body, while a second rumour says that the daroga was first severely injured by the mob and then thrust alive on a pile of burning wood and burnt to death. There is a third rumour to the effect that the daroga having entered the room of the swindlers with a view to secure their books, the latter shut the door from outside and setting fire to the room burnt him alive.

(b)—Working of the Courts.

BASUMATI,
April 17th, 1902.

12. The *Basumati* [Calcutta] of the 17th April says :—The *Calcutta Gazette* of this week notifies the appointment of Mr. B. L. Gupta's claims to promotion to the High Court. Mr. Geidt to officiate as a Judge of the Calcutta

High Court in the place of Mr. Justice Rampini. We are not surprised at this, but we are very sorry. We are sorry because Mr. B. L. Gupta's long service and eminent abilities have gone unnoticed and unrewarded by the Government. We are sorry because even during the rule of such a liberal-minded sweet-mouthed Viceroy as Lord Curzon, merit has been

deprived of its just dues. We are sorry because this appointment does not furnish to the people of India any reason for placing greater faith in the justice of the Government of India. Perhaps the *Englishman* will say, it is not for a philanthropic, highly civilised, and Christian people like Englishmen to be moved at the sorrow of worms and insects like the Indians. Amen!

13. The *Mihir-o-Sudhakar* [Calcutta] of the 18th April says that the

MIHIR-O-SUDHAKAR,
April 18th, 1902.

The jury system *a begar*. harm which the jury system is now-a-days found to produce is mainly due to jurors and assessors having to work *begar*. They receive neither any allowance nor any reward for their work. The system which formerly obtained and under which lawyers were made jurors and assessors used to cause less hardship to laymen jurors and assessors, because if any of them happened to be absent upon summons, a member of the bar could be called to take his place. Law-suits have increased enormously in these days. Owing partly to this cause and partly to prolonged cross-examinations by subtle lawyers, every juror or assessor has to be called about four times in the year, and he has to devote not less than seven days each time to this *begar* work. Thus he has to serve the Government *begar* for about one month in the year in these days of distress and famine. Would Sessions Judges like to serve the Government *begar* for one month every year? If they would, their example might stimulate private individuals also to do the same. Jurors and assessors have no interest in this *begar* work. While they receive no favour from the Government, they earn the censure and incur the displeasure of many people. Such is their reward. It is not the jury system but the actual working of it which is to blame for the miscarriages of justice which take place in trials by jury.

14. Referring to the *Jalpaiguri* ear-pulling case, the *Bangavasi*

[Calcutta] of the 19th April writes as follows:—

Mr. Vernède.

(1) Mr. Vernède, the first accused, who is the Joint-Magistrate of *Jalpaiguri*, in his defence said:—"I directed my peon to shake the man. * * * * The peon however with slight excess of zeal took him by the ears." The peon, the second accused, in his defence said that he had pulled the complainant by his ears at Mr. Vernède's orders. Whom are we to believe, the Magistrate or the peon? The statement of the first accused would naturally command greater respect, as it comes from an educated Englishman. But if it be true, why did he not order the peon to stop when he saw him pulling the complainant by his ears? Why did he order the peon to renew the assault? The Deputy Commissioner, Mr. Forrest, says in his judgment—"this point seems to me unsustainable."

(2) Mr. Vernède in his defence also said that the complainant's conduct gave him grave and sudden provocation. Let the Lieutenant-Governor of Bengal consider whether a man who loses his head in small matters should be entrusted with the sacred office of a Judge.

(3) Mr. Vernède also said—"the assault was trivial in itself and was protected by section 95 of the Indian Penal Code". Really wonderful is the legal knowledge of the judge who thinks that pulling a man by his ear in an open court is a trivial assault! Mr. Forrest regards this point as "obviously untenable."

Let the High Court judge whether a man like Mr. Vernède should continue to be a member of the judicial service.

15. The same paper asks why Mr. Hallifax, the District Magistrate

The District Magistrate of Jessore interfering in the judicial work of a Joint-Magistrate.

BANGAVASI.

of Jessore, called for the papers of the defamation case against Babu Harish Chandra Guha, the Court Sub-Inspector of *Jhenida*. What is the meaning also of his saying that the Joint-Magistrate of *Jhenida* violated his orders by issuing a summons against the Sub-Inspector? Has not Mr. Hallifax by so doing unlawfully interfered with the lawful exercise of his powers by the Joint-Magistrate?

16. The *Nava Yug* [Calcutta] of the 19th April writes as follows:—

A complaint against an Honorary Magistrate of Calcutta. In November last a man was sentenced by Mr. N. Mitra, Honorary Magistrate of the Calcutta Police Court, to undergo rigorous imprisonment for one month and-a-half for gambling. But one month's rigorous imprisonment is the highest punishment provided by law for gambling. This judicial

NAVA YUG,
April 19th, 1902.

vagary was noticed by the *Nava Yug* newspaper, and it offended Mr. Mitra. Mr. J. N. Banerji, Barrister-at-Law, and Babu Jatindra Nath Ghosh, Vakil, were at that time engaged on the side of the defence in the *Nava Yug* defamation case. Mr. Mitra asked Mr. Banerji to give up the case, and Mr. Banerji, in his turn, asked Jatindra Babu to give it up also. On the 4th December last Babu Purna Chandra Gupta, the Editor of the *Nava Yug*, who was the accused in the case, received a letter from Jatindra Babu stating all this. Jatindra Babu was a pleader of the Police Court and feared to offend the Honorary Magistrate.

Many judicial officers have in these days contracted the baneful habit of frequenting public theatres. There is a wide rumour in the town that one of them has been captivated by the beauty of an actress in the Minerva Theatre. Recently this judicial officer, a rich man of Kalutola and an Attorney of the High Court, took her to a garden in Belgachia, and indulged in nasty revels. It is an offence to discuss men's private character. But Government should consider whether justice can be expected from judicial officers of such bad character.

PRATIVASI,
April 21st, 1902.

17. The *Prativasi* [Calcutta] of the 21st April thus speaks of the proceedings of the First Subordinate Judge of Pabna:—

The first Subordinate Judge of Pabna:—
After his arrival in court every day he darkens the record-room by shutting all its doors and enjoys an hour or two's repose. He then rises and walks about the room till it suits his fancy to get out of his den.

He does judicial work for only a short time and performs it in a most strange manner. On taking his seat in the court-room he asks the *peskar* for a list of the cases for the day and of the pleaders engaged in them. He then orders his chaprasi—"Call Giris, Gopal, and Durga Sundar," all of whom, are by the way, respectable pleaders, but who are nevertheless treated by him with such easy and contemptuous familiarity. As for the *amla*, even the elderly among them are treated by him with scant courtesy.

One day the Subordinate Judge was examining a witness in a partition case. On the pleader for the side on whose behalf the witness had been cited asking him a certain question the question was disallowed. The more the pleader tried to convince him of the relevancy of the question the higher waxed his wrath till at last he peremptorily disallowed it, saying:—"Do you know that I am the representative of His Majesty? I overrule your question. My word is law."

It is perhaps the novel expedient that this Judge has hit upon of clearing his filo that has earned for him his present high position. His manner of disposing of appeal cases is quite as strange as his manner of disposing of original cases. No one has ever seen him reading records. The pleader's speech and his judgment-writing begin at one and the same time, and the judgment is invariably written out before the pleader has ended. Laws and precedents are at his fingers' end. If any pleader insists upon having his say, the Judge is found to shut his eyes and ears with both his hands, and thereby presenting a most ridiculous spectacle.

Everybody knows that in original suits *mukhtars* can file plaints and documents. In pursuance of this long-standing practice a certain *mukhtar* presumed to file a plaint in the court of this Judge. But as soon as this circumstance came to the ears of this "representative of His Majesty" he waxed wroth at this impertinence, and ordered his *peskar* to throw off the plaint.

The present lax supervision of the District Judge is accountable for these judicial vagaries.

(c)—Jails.

Nava Yug,
April 19th, 1902.

18. In continuation of what was written in a previous issue (see R. N. P. of the 12th April, 1902, paragraph 16), the *Nava Yug* [Calcutta] of the 19th April writes as follows:—

The next day I ate jail food for the first time. There was only the smell of onion in the *dal*. I mixed a quantity of this *dal* with a handful of

rice, and put a mouthful into my mouth. As I began to chew, my teeth came into conflict with some *kunkurs*. I took out the whole thing from my mouth and found that there were five *kunkurs* in it. I took another mouthful, and the same thing happened. I tried a third, but with no better result. I then picked out 38 *kunkurs* from one *poa* of the rice. I could have picked more if I had tried. The *dal* tasted like a mixture of gruel and powdered pulse. I asked Srimanta which *dal* it was.

Srimanta : "I do not feel the necessity of knowing which *dal* I take with my rice. Can you tell me what is the use of knowing that?"

I : "I admit my mistake. You and I are equals here, only this jail has become a home to you whilst I am a new-comer, and you have to work whilst I have not."

Srimanta : "What you say is true. But don't you know that when a man becomes hungry he digests everything? I am a low-class man, but I am not accustomed to take *kunkurs* with my food. People give rejected cabbage leaves and radish leaves only to cows to eat, but here we live on them. I have lived on them over two months in this jail."

Jogin Raut, a plain-spoken young man, suffering imprisonment in *hajat*, said : "I have heard that in the winter the order is to give *masur dal* in the morning and *arahar* in the evening. But the *dales* undergo quite a revolution in the jail kitchen."

I : "What is that, brother?

Jogin : "They are boiled in large cauldrons and then strained. What passes through the sieves is given to prisoners, what does not pass goes to the jail cowshed for the cows."

(e)—*Local Self Government and Municipal Administration.*

19. A correspondent, writing to the *Sanjivani* [Calcutta] of the 17th April, complains that while the authorities of the Pabna Municipality cannot undertake the repair of important roads for want of funds, they are about to incur an expenditure of nearly Rs. 60,000 for setting up a municipal bazar.

SANJIVANI,
April 17th, 1902.

20. The *Jyoti* [Chittagong] of the 17th April complains of delay in the disposal of applications by the authorities of the Chittagong Municipality. The writer has learnt that more than 1,000 applications are lying undisposed of, and many are more than a year old. Three or four months have passed since an application was made for permission for some earthwork in the Chaktai khal; but no order has as yet been made. Cannot some Municipal Commissioner inquire how many applications made a year ago have not been disposed of as yet, and who is responsible for the delay, if any, in disposing them of?

JYOTI,
April 17th, 1902.

21. The *Mihir-o-Sudhakar* [Calcutta] of the 18th April says that the Grievances of Muhammadans under the 24-Parganas District Board. Muhammadan population of the 24-Parganas is not properly represented on the District Board. Out of 24 members of the Board only two, both of whom are Government nominees, are Muhammadans. The wants and grievances of the Muhammadan inhabitants of the district are left uncared for, because the vast Hindu majority rules the Board. Government is therefore requested to increase the number of the nominated Muhammadan members of the Board from two to three, and thus insure greater attention to the wants of the Muhammadans of the district. The Muhammadan population of the district is not small, but very poor. The agriculture of the district is in the hands of the Muhammadans, whilst the Hindus busy themselves with trade, commerce, service, &c. Almost the whole of the road cess of the district is therefore realised from the Muhammadans, and the Hindu zamindar only collects it. Is it fair that the wants of him who only collects the cess should be removed whilst those who pay it should be left unnoticed? A few years ago the Muhammadan inhabitants of the Basirhat subdivision of the district agitated, in the columns of this newspaper, their grievances under the Board. But theirs was a cry in the wilderness. The extremely bad condition of a *dighi* in the village Muhammadpur under the Baduria thana within the subdivision was also complained of at the time. The Board's attention is said to have been

MIHIR-O-SUDHAKAR,
April 18th, 1902.

attracted to the matter, but nothing further has happened. Had it been the case of a Hindu village, matters would surely have been different. If the Board would be pleased to depute a doctor to examine the water of the *dighi*, its extremely unhealthy character would be proved. If Muhammadans had more seats on the Board than they have at present, this grievance of the village Muhammadpur would not have remained unremoved. The condition of the road between the village Jadurhati and the road Bagjola is so very bad that even men cannot pass over it in the rains, not to speak of carts. This is the only road by which the people of the adjoining villages can take the Bagjola road which leads them to the Masalandapur station on the Bengal Central Railway. But because these villages have the misfortune to be inhabited by Muhammadans and low-class Hindus, this grievance is not attended to. The case would have been very different, if they had been inhabited by respectable Hindus.

BHARAT MITRA,
April 19th, 1902.

22. The *Bharat Mitra* [Calcutta] of the 19th April says that prompt measures should be adopted against the suppliers of fuel and other necessary articles at the Nimtolla burning ghât. These people charge unduly high prices for the articles they supply. Of the thirteen articles supplied by them, three, namely *hindi*, *dhung*, and the two yards of cloth are not necessary for the burning of an upcountry man, but no deduction is made in the charge on that account.

DACCA PRAKASH,
April 20th, 1902.

23. A correspondent, writing to the *Dacca Prakash* [Dacca] of the 20th April, says that people requiring to cross the Daleshwari river near the Rohitpur bazar, suffer much inconvenience and hardship, because the farmer of the ferry ghât plies only one boat instead of two, as prescribed by the District Board. There are also no huts on the *chur* opposite Rohitpur for protection against rain and storm. There is also great risk in plying the boat without a man at the helm. Will the District Board of Dacca see to this?

PRATIVASI,
April 21st, 1902.

24. A correspondent of the *Prativasi* [Calcutta] of the 21st April says that the grant made by the Pabna Municipality for the proposed bazar is not more than what is required for the purpose, and the bazar is proposed to be established on such a plan that it cannot fail to be a source of income to the Municipality in time. The writer requests the opponents of the bazar scheme to give up their opposition.

(f)—Questions affecting the land.

BIKASH,
April 19th, 1902.

25. The *Bikash* [Barisal] of the 19th April says that although the Survey and Settlement in the Backergunge district. authorities believe that the survey-settlement will be of immense benefit to the landed classes in the Backergunge district, it is doubtful if many among them will scarcely have means left, after the conclusion of the settlement, for two meals a day. At present khanapuri work is in full swing in four thanas. Trustworthy information has been received to the effect that the khanapuri amins receive illegal gratification. It is the duty of the amins to make over *purchas* or slips to the ryots soon after the conclusion of the khanapuri work; but it is reported that the amins make a demand of money before making over *purchas*, and the raiyats are compelled to satisfy this illegal demand, as *purchas* are indispensable to them for information as to their right to the land. The survey and settlement will be highly beneficial indeed? And this is but the beginning. Will the authorities order the khanapuri amins to make over to the raiyats their respective *purchas* on the field and never to keep them in their own possession?

(g)—Railways and communications, including canals and irrigation.

HITAVADI,
April 18th, 1902.

26. The *Hitavadi* [Calcutta] of the 18th April says that on the 9th instant, one Babu Kunja Lall Ghosal paid for a ticket for the Bagnan station at the Bauria station on the Bengal-Nagpur Railway. But the booking-clerk gave him a ticket for Ulubaria, an intermediate station. The mistake remained undetected.

It was detected by the Station Master of the Bagnan station, who himself greatly insulted Kunja Babu and caused him to be insulted by his coolies, and realised excess fare from him although he was repeatedly requested to wire to the booking-clerk of the Bauria station to ascertain the truth. It was afterwards learnt that on that day the cash in the Bauria station showed an excess of 6 pice, proving that the booking-clerk had made a mistake in giving Kunja Babu a ticket. Kunja Babu has complained to the authorities of the Bengal-Nagpur Railway against the Station Master of Bagnan. It is hoped that the matter will receive proper attention at their hands.

(h)—General.

27. *Al Punch* [Patna City] of the 12th April has the following:—

The Hindi Pracharini Sabha is wrong in

The question of the Bihar vernaculars. saying that Hindi is the vernacular language of the people of Bihar. Truly speaking, there is no

language in India which may be properly called Hindi. All epistolary correspondence in Bihar is carried on in Urdu, and even evidence is given in law Courts both by Musalman and Hindu in Urdu. Only literate men speak idiomatic Urdu, while vulgar people speak unidiomatic Urdu. This difference is not such as to warrant any one in saying that the vernacular of the former is Urdu, and that of the latter the so-called Hindi of the Hindi Pracharini Sabha. Such difference is found in the spoken language of all nations of the world. In England, for example, the language of learned scholars contains many words and phrases of the Latin, Greek, Hebrew, and French languages, while the language of the rural population is pure and simple English. But no one can therefore say that there are two distinct vernacular speeches in England. The Sabha says that Urdu is the spoken language of only the Musalmans living in the town of Bihar: this is pure and simple falsehood.

In Bihar there is not a single village in which the Hindus and Musalmans do not depend upon one another in all social and domestic matters. If the zamindar is a Hindu, his raiyats are Musalmans, and if the zamindar is a Musalman, his raiyats are Hindus. For all domestic and social matters the Hindus and the Musalmans depend upon one another. In fact the Hindus and the Musalmans of Bihar are one and the same people, and their language too, therefore, must be the same as a natural consequence. The Hindus and Musalmans have been for ages living together in Bihar. It is, therefore, a downright falsehood to say that the language spoken by them is not the same. It is prejudice alone which made the members of the Sabha blind and void of common sense. Perhaps some wicked persons with a diabolical intention persuaded many people of Bihar to have their language stated in the Census forms as Hindi instead of Urdu. From this the Government must not understand that Hindi is really the local vernacular of Bihar. A sane man with a modicum of common sense will say that it is quite impossible that the people of the same village, town, and country, should speak two different languages. And perhaps by Hindi the Census authorities mean the language spoken by the Hindus of Bihar, and by Urdu the language spoken by the Musalmans. But this is a distinction invented by the Census authorities. A difference of religion does not differentiate language. It is only difference of locality that does so. The followers of two different religions may speak the same language, but the people of two different countries may not speak one and the same language. The vernaculars of the Jews of England, France, and Germany, are English, French, and German, respectively. Every one ought to know, therefore, that for ages Hindi has ceased to be the spoken language of any part of India just as the Persian language is no longer the spoken language of the Musalmans of India, and by the admixture of the two a third language has sprung up, and it is this third language, namely, Urdu, which has become *lingua franca* of India.

28. *The Sri Sri Vishnu Priya-o Ananda Bazar Patrika* [Calcutta] of the

The recent reduction of money. 16th April points out an inconsistency in the recent order reducing the fee on a money-order for five

rupees or less to one anna. Suppose a man has to remit fifteen rupees by a postal money order. If he chooses to make two

AL PUNCH,
April 12th, 1902.

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
April 16th, 1902.

separate money orders, one for ten rupees and another for five rupees, he will have to pay three annas under the new order. But if he chooses to make one money-order only, he will have to pay *four* annas. There is another inconsistency. If a person remits five rupees for some article, he will have to pay one anna as fee; but if he chooses to have the same article per value-payable post, he will have to pay two annas instead of one anna, in addition to five rupees, as fee. How long will these inconsistencies be permitted to exist?

Jyoti,
April 17th, 1902.

29. A correspondent, writing to the *Jyoti* [Chittagong] of the 17th April, says that the people of village Dhalghat are suffering great inconvenience on account of delay in the

delivery of letters, newspapers, etc. Some articles are not delivered at all. The villagers some time ago applied for the establishment of a post-office in Dhalghat, and made the required deposit; but nothing has been done as yet. Will the postal authorities see their way to employ an additional peon?

30. The *Rangpur Vartavaha* [Rangpur] of the 18th April says that

Registration of books in the office of the Inspector-General of Registration and the working of the Press Act. printers ought to be paid for the publications they are required, under the Printing Press Act, to submit to the Inspector-General of Registration. Assistants in the office of the Inspector-

General, who are in charge of the work of registering publications under the above Act, often harass the printers on various pleas. One of such pleas is that the form of application has not been properly filled in. But no form has been prescribed under the Act. There is a provision in the law for fining printers for failure to register publications; but there is no prescribed form of application for such registration. When publications are not paid for, is it not the duty of the Government to print the prescribed forms of application for registration and distribute them among the printers free of charge? Acknowledgments of receipt of publications, given by the office of the Inspector-General of Registration, ought to be written or printed on better paper than now. There is another provision in the law which should be modified. Under the law, printers of newspapers are required to appear personally before a Magistrate and file two declarations. In case of the printer failing to file the declarations, the proprietor of a newspaper becomes liable to heavy punishment. But as no receipts are granted, certifying to the filing of the declarations, the proprietor has no means of ascertaining the truth, if the printer, without filing the declarations, tells him that they have been filed. There ought to be a provision in the law for granting printers receipts or acknowledgments for declarations; otherwise proprietors of newspapers run the risk of being punished for no fault of their own. Will Government see to this?

HITAVADI,
April 18th, 1902.

31. The *Hitavadi* [Calcutta] of the 18th April writes as follows:—

Relation between revenue and production in this country. An increase in the quantity of commodities produced in a country brings about a proportionate increase of revenue, and *vice versa*. The greater

part of this revenue is realised from the raiyat. The raiyat pays it either in kind or in money got by the sale of the commodities produced by him. As the production of a greater quantity of commodities is needed in order to make his family live in greater comfort, so it is also needed in order to meet an increasing revenue. Thus there is a mutual relation of cause and effect between the revenue of a country and the commodities produced in it; in other words, an increase of revenue is sometimes the cause and sometimes the effect of an increase of the quantity of commodities produced in a country. But there is a difference as wide as hell's difference from heaven between the two state of things. One increases the prosperity of the raiyat and the other increases his poverty.

In India both the revenue and the quantity of commodities produced have increased. This is only natural, because, as we have said above, an increase of the one causes an increase of the other. The vital question in this connection is whether increased revenue has led to increased production or increased production has increased the revenue. If the former, no amount of official evidence will be able to prove that the country has prospered. If the latter, there can be no question about the prosperity of the Indians; because

it is they who are ultimately the owners of the commodity. As a matter of fact, both of these are to some extent true; but the former greatly preponderates over the latter. The condition of the Indian raiyat remains almost the same as it was 50 years ago. His food stuff has not improved, his decaying, dilapidated hut is not replaced by a better structure, his wants have not increased. It is not his wants therefore that have led to an increased production of commodities. By far the greater part of this increase has therefore been caused by increase of revenue. The following table shows the increase of revenue during the last 25 years:—

Years.	Crores.	Lakhs.	
1877-78 to 1880-81	... 328	53	(net revenue).
1881-82 „ 1885-86	... 362	96	"
1886-87 „ 1890-91	... 408	62	"
1891-92 „ 1895-96	... 463	43	"
1896-97 „ 1900-1901	... 509	11	"

One who knows anything about the condition of the country can hardly be led to believe that the revenue has increased so fast. An examination of the manner in which this revenue is spent shows that the wants of the people remain the same as before in spite of its increase. In most cases, it is devoted to imperial ends only.

32. The same paper says that although Government has made one anna the money-order fee for sums up to five rupees, yet it has kept four annas as the fee for all sums above ten and up to twenty-five rupees. Thus the fee for Rs. 15 is still four annas. But henceforth shrewd men will send fifteen rupees in two orders, one of ten and another of five, thus paying only three annas. People used to adopt the same method in sending money-orders for Rs. 35, when 8 annas was the fee for sums above twenty-five and up to fifty. The authorities were then obliged to make 6 annas the money-order fee for Rs. 35. The present anomaly can only be removed by making As. 3, As. 5, As. 7, &c., the money-order fees for Rs. 15, Rs. 30, Rs. 40, &c., respectively.

33. A correspondent of the same paper says that on the morning of the 12th instant a stray bullet from the volunteers' shooting ground in Belghoria in the 24-Parganas district killed an aged woman while she was going to a tank to fetch water. The writer says that stray shots from the guns of untrained volunteers frequently kill cows, horses, lambs, &c., and keep the inhabitants of the place in perpetual fear of being killed. The shooting ground is situate very near Madhusudan Banerji's road, which passes through a number of large villages. Instances of bullets passing over the head of a passer-by, whizzing past his ear or blowing off his umbrella are very numerous. The immediate attention of the Government is drawn to the matter.

34. The *Bangavasi* [Calcutta] of the 19th April writes as follows:—

Lord Curzon on the Hon'ble Mr. Gokhale's Budget Speech. In replying to the Hon'ble Mr. Gokhale's budget speech the Viceroy said:—"If the Hon'ble Member were to transfer his residence to any European country I expect that he would very soon be back again here with altered views about fiscal matters." Regarded simply from the standpoint of the amount of taxation, His Excellency's remark is quite correct. An Indian pays an average tax of only four rupees and eight annas, whilst a Russian, who pays the smallest tax in Europe, pays eighteen rupees and five annas. But this sort of calculation is opposed to all principles of political economy. Expenditure should be calculated in relation to income. If two men earn Rs. 12 and Rs. 100, respectively, and the man who earns Rs. 12 spends Rs. 12 and the man who earns Rs. 100 spends Rs. 50, who spends the more? Surely the man who spends Rs. 12. Lord Curzon is a Christian, and should remember what his Saviour said about the poor widow who paid only two mites to a fund. If His Excellency sees Indians with the eyes with which Jesus saw the poor widow, he would see that they pay a larger amount of taxes than what the people of any European country pay. For the taxes which the Indians pay bear a larger propor-

HITAVADI,
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tion to their income than what the taxes paid by the people of a European country bear to their income.

VI.—MISCELLANEOUS.

BHARAT MITRA,
April 19th, 1902.

35. The *Bharat Mitra* [Calcutta] of the 19th April is very sorry that Mr. Abul Hassan, a Judge of the Calcutta Small Cause Court, was insulted by Mr. Robins, a coachman of the Milton Company, when driving along the Marquis Street. It is said that Mr. Robins with a stroke of his whip threw down Mr. Abul Hassan's hat and then picked it up and took it away with him.

HITAVADI,
April 18th, 1902.

A Musalman gentleman insulted by an English coachman. The Indian poor and the Coronation Darbar.

36. Referring to King Edward's grant of £30,000 for feeding the poor in London on the occasion of His Majesty's coronation, the *Hitavadi* [Calcutta] of the 18th April asks whether the poor Indians will not have the good fortune to share the benefit of His Majesty's peerless bounty. Will not the poor Indians, smitten by repeated famines, have the good fortune to enjoy a feast in the *Rajbati*? An average of 14 annas will be spent per head of the poor who will be fed in London; will not the poor Indians get food worth 14 pice each? Many rich people will be sumptuously fed in Delhi on the occasion of the Coronation Darbar. But that will not appease the hunger of the famine-stricken. Many Rajas, zamindars and rich men of India will feed poor men on the occasion. But it behoves the Government of India also to make arrangements for the same purpose. There is hardly a better way of endearing a monarch to his poor subjects. It is hoped that the officials will make arrangements for feeding the poor, instead of feasting and revelling away large sums of money, on the occasion of the coming Coronation Darbar.

URIYA PAPERS.

UTKALDIPAKA,
April 12th, 1902.

37. The *Utkaldipika* [Cuttack] of the 12th April is glad to find that a few showers of rain have done a great deal of good to the standing crops in the Cuttack district.

UTKALDIPAKA.

Rain in the Cuttack district. 38. The Jajpur correspondent of the same paper states that about 40,000 pilgrims bathed in the *Dasaswamedh* ghat of the Baitarani in Jajpur on the night of the 5th April, which was marked by *Mahabaruni yoga* and was therefore auspicious and propitious in the eyes of the Hindus, but as the water at that *ghat* was very insufficient for bathing purposes, most of the pilgrims were compelled to go to the Genguti, a neighbouring branch of the Baitarani. The correspondent is glad to find that the Subdivisional Officer and the Municipality of Jajpur, anticipating a large influx of such pilgrims, had already made good arrangements for sanitation and for the preservation of peace. The correspondent states that a rigorous administration of the municipal law ended in the arrest and conviction of a large number of men and women, who had satisfied the calls of nature on the dry sand-bed of the Baitarani, and this created such a panic among the ignorant section of the pilgrims that many deserted the spot in hot haste and gasping for breath, thinking that the arresting chaukidar was ever after them.

UTKALDIPAKA.

39. The same paper regrets that there was no Police examination this year in Cuttack, and thinks that this was probably due to a paucity of the number of Uriya candidates for such examination. The writer is at a loss to determine the reasons that have created such a dislike for the Police Service in the minds of the educated Uriyas.

UTKALDIPAKA.

40. The same paper learns that two men died of plague in the Jajpur subdivision of the Cuttack district, and that they had imported the disease from Calcutta. The writer is encouraged to learn that the District Board of Cuttack has already sent an additional Doctor to Jajpur for a period to prevent the spread or development of the disease in any form in that subdivision.

41. Referring to the recent ruling of the High Court that lays down that the assessment of municipal tax should not be guided by a consideration of the circumstances and property of the tax-payer, situate beyond the jurisdiction of the taxing municipality, the same paper warns the Cuttack Municipality against unlawful taxation and advises its Chairman to bring the aforesaid ruling to the notice of the Appeal Committees, that are being organised to hear appeals from the rate-payers of the Cuttack Municipality against the decisions of the municipal assessor.

42. According to the same paper, the municipal assessment in Cuttack has become, like the cholera or plague, a great source of uneasiness to the people of Cuttack. The principle of taxation, adopted by the assessor, has

The Cuttack municipal assessment. been a cause of great dissatisfaction. The rates paid by some are increased, because they happen to possess more houses than one, while the members of a joint family have been taxed separately, though there has been no increase either in the income or the number of the earning members. The writer thus comes to the conclusion that the assessor has not paid that attention to a careful study of the circumstances of the rate-payers which the importance of the subject demanded, and he illustrates it by setting forth the irregularities that have been committed in increasing the tax, payable by the Cuttack Printing Company, a registered body, whose ways and means are always before the public in printed pamphlets or forms.

UTKALDIPIKA,
April 12th, 1902.

UTKALDIPIKA.

ASSAM PAPERS.

43. The *Silchar* [Silchar] of the 13th April publishes a "communicated" article, making various allegations against Babu Pradyumna Charan Das, sadar tahsildar of Silchar.

The sadar tahsildar of Silchar. In February last, the muharrir of the tahsil office, Babu Govinda Chandra Das, brought a heavy tauzi book, weighing about 5 or 6 seers, for the tahsildar's signature. For some slight fault on the part of the muharrir, the tahsildar flew into a rage and flung the heavy tauzi book at him. The muharrir, however, moved away a little, and thus escaped unhurt. He has since complained to the Deputy Commissioner against the tahsildar:—

1. The tahsildar every now and then comes to office at 2 P.M. in an agitated state of mind.
2. He abuses the muharrirs publicly, calling them *sala! soor-ki-baccha*, etc.
3. He abuses the peons in the same way.
4. Even some mirasdars are abused in this way.
5. He generally speaks in a very low and inaudible voice. If anybody, not being able to catch his words, asks him to repeat what he has said, he flies into a rage and abuses him.
6. He assaulted three peons, named Mofiz Ali, Akhya and Brindavan. He dismissed Brindavan who is now working at the *Burra Sahib's* bungalow. Akhya complained against him, but in vain.
7. He once quarrelled with the head muharrir, Pran Krishna Babu. The Deputy Commissioner intervened and made up the quarrel.
8. He once quarrelled with muharrir Bipin Babu. He was not on good terms with the muharrirs Bhairab Babu and Kumar Thakur. He was on bad terms with Baikanta Babu also.
9. He dismissed Kasi Nag for a slight fault.
10. He often rebukes Digendra Babu, who is a Brahmin.
11. According to rule, he should stay in the mufassal 21 days in a month; but he does not, as a matter of fact, do so.
12. It is said that the head muharrir disposes of all work relating to the search of papers.
13. He insulted a gentleman belonging to the Deb family and caused him to be pulled by the ear by a Muhammadan. A complaint was made against him, but to no effect.
14. His only work is to sign his name. He delights to find fault with muharrirs and peons.

SILCHAR,
April 13th, 1902.

15. He often fines peons, though it is said that he has no power to do so.
16. The people of Cachar fervently pray that Mr. Cotton will be so good as to remove him elsewhere.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 26th April, 1902.